

# Religious Education

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## Religious Education and the Spiritual Life

The Religious Education Association stands for no school of biblical interpretation, no denomination and no institution. Its members are found in all groups of Bible students, in all the religious communions and in many different institutions whose purpose is the promotion of Christian intelligence and activity. In one thing alone do all friends of the association agree. That is, that the best principles and methods of instruction should be applied in the teaching of biblical truth; that religious education has remained too long hesitant and unscientific in an age which is devoted to pedagogical studies, and that no further time should be lost in applying the USEFUL PRINCIPLES of instruction to this most important branch of education.

There is, to be sure, a theory abroad in certain quarters, to the effect that religion suffers in proportion to the amount of attention bestowed upon principles and methods of teaching, that all time devoted to the science of education in relation to religious instruction is wasted, and tends only to obscure the truth to be taught. In the words of an advocate of this view, "The head must be emptied before the heart can be filled."

It is hardly supposable that any large number of conscientious and informed friends of religious education will take this extreme view of the matter. Certainly a people which has devoted so much attention to the perfecting of educational plans as has the American public will be little likely to abandon such ideals when the most important of all disciplines is under consideration.

No doubt there is a type of intellectualism which acts as a barrier to the personal attainment of vital religious truth. Religion becomes a theory rather than an experience. It is possible to subordinate the content of religious instruction to pedagogical

rules and class-room methods. Against this error none would protest more earnestly than the members of the Religious Education Association. Their purpose is not the exploitation of any one plan, but the obtaining of much-needed results.

But the present condition reveals little danger in the direction of over-elaborate theories or undue refinement of method. Rather is there too little attention given to such principles of teaching as have emerged from profound and painstaking study of the subject during the past decade. It is the application of these results to religious teaching that the Association seeks. It aims to bring the army of public school, college and university teachers who are experts in the art of instruction, but to whom the question of the content and nature of the proper religious training is somewhat perplexing, into vital relationship with the active promoters of the religious life, such as ministers and Sunday-school workers who have a normal and satisfying knowledge of the Christian life for themselves, but are perplexed in their efforts to impart its nature and significance to others.

It is evident that each of these groups needs something which the other possesses. Without the knowledge which the trained teacher has acquired the Sunday-school instructor becomes merely hortatory and emotional, lacking both accuracy of biblical information and the ability to present biblical truth. Without the interest in the ethical and religious which the minister and Christian worker possesses, the trained teacher is in danger of becoming academic, secular and indifferent to the highest ends of education. The function of the Religious Education Association is the mingling of these two interests. The work of the Association provides opportunities for such acquaintance and common effort as shall assist in solving the problems of both groups.

No religious instruction will ever be competent that is not provided by a teacher in whose life the truths of ethics and religion have vital and controlling place. This much may be accepted as fundamental. But to these essential qualities there need to be added such studies in the nature, history and message of the Bible, the mind of the child and the science of teaching as shall make the work of religious instruction definite, not random, informing, not hortatory, and fruitful, not wasted.

## **The Child's Self-expression and Religious Education**

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According to biology, life may be described as a series of interactions between the individual and its environment. The environment supplies the stimuli called air, light, heat, food, other living creatures, and, among men, social manners, customs, institutions, knowledge, etc. The individual responds to these stimuli, appropriates or rejects them, uses or misuses them. The result is, life, complete or incomplete, progressive or retrogressive, as the case may be. It is this individual response to environment, this reaction of living creatures to stimuli in ways that determine their character, that I mean to describe by the term "self-expression."

Self-expression thus understood, is the vitalizing principle of life and mind. The material world is not food, shelter, clothing, protection, for animal or man, until it is appropriated through the particular forms of self-expression suitable to its uses. A hungry animal or man must seek food, and every cell of the organism must actively assimilate it, before the body can be nourished and the hunger satisfied. The spiritual world is not actualized as love, faith, hope, truth, until the soul of man has expressed itself somehow in terms of these great realities. Life, in brief, as we are told in Holy Writ, does not consist of the things a creature possesses. It consists rather of the quantity and quality of selfhood that are called forth by these possessions. Life is a thing dynamic, active, responsive, self-determining and hence creative. Biologically speaking, it is not our surroundings but what we do with them, that is the important thing, fundamentally. Two individuals may eat the same kind of food, but they will assimilate it differently, and the results, estimated in organic energy, will not be the same. They may read the same book, but what they get out of it will depend upon the kind of reaction they individually make to it.

Neurology adds emphasis to this biological conception of self-expression. The brain has been developed largely through the motor responses to sensation; that is, through the self-expression

of the neurones that have to do with physical action. There is not only a sensory mechanism to receive the in-coming stimuli, but also a motor mechanism, to provide for the outgoing discharge of energy. Stimulus, response, sensation, movement—this sums up the primary functions of the brain. The relatively large motor areas of the latter prove how great has been the influence of expression in developing the organ of the mind, and how important must be this expression, daily and hourly, in determining its blood-supply and the resultant nourishment and elimination of waste. The conclusion is irresistible that the nervous system is fashioned, racially and individually, according to the types and degrees of self-expression. Man is unique among living creatures not only because he was made so at the beginning, but because he has become so thorough doing the things peculiar to his manhood. In a very vital and practical sense, he has created himself. So, too, the individual is not only *born* a man; he *becomes* a man by fashioning for himself a brain that can feel the feelings and think the thoughts that are human. This he does, in a large measure, according as he lives or is allowed to live, on the level of most complete self-expression.

Fröbel was the first to make extensive application of the principle of self-expression to the instruction of children. He regarded self-activity as the creative factor in the child's life. Through it, the child shares the divine nature itself, and becomes a co-operator with God in creating an ever new world. Fröbel emphasized self-activity under two aspects: First, education should see to it that the child does things for himself—appropriates the world of knowledge through his own eyes, ears and hands; creates the world of his own soul through activities self-initiated—parents and teachers merely providing a favorable environment and supplying the proper stimulus. Second, education should see to it that the child's *whole* self is active,—not a part of his being merely, as the intellect, or some particular faculty, but the entire being, as expressed in feeling, intellect and will. Thus, according to Fröbel, education should help the child to express his whole self, realize in objective achievements the best powers of his nature, and so co-operate with God in the creation of his own soul, through activities suited to a self-conscious and self-determining being.

If this discussion has thus far seemed nebulous and impractical to the reader, I hope its meaning will become clear as we apply it to the problems of religious education. Does the religious environment that we create for our children in the church and Sunday-school meet the conditions that insure life? That is, does it stimulate reactions in the child that involve his entire self? Is it natural to him—an environment in which he feels at home, in which he enjoys himself, in which he delights to work and live? Does it provide for him complete opportunities for self-expression? Does it stimulate feelings that are true to his age and outlook upon life? Does it set going trains of thought that he will follow up of his own accord? Does it provide for activities that he can put his best energies into with enthusiasm and look back upon for days and months as having given him something tangible and vital? If these questions can be answered in the affirmative, then are we really educating our children in the churches and Sunday-schools. If they cannot be so answered, then are we not educating our children in these places. And more: We are violating the laws of life and growth—arresting the process not only of religious development, but of moral and intellectual as well.

But, perhaps, such a religious environment cannot be created? Perhaps, it is not possible, if indeed necessary, that religious educators should stimulate feelings that are natural to the child, or excite thought that can be interpreted through experience, or secure activities that give play to healthy instincts and ambitions? Well, the public schools are doing these very things under our eyes. They are solving the problem of making education fit into the program of life as nature reveals it. They are creating an environment of buildings, equipments, curricula and teachers to which the child can respond in terms of his own feeling, thinking and doing. Our children go to school in the morning eager for their work and happy in the opportunity to go. They return at night full of enthusiasm over what they have been doing, talking and living over in their plays the tasks of the schoolroom. The interests of home are carried over into the school, and the interests of the school over into the home. They are one, and the child's life is unbroken. All this is said of the better type of schools, but they are common and becoming

more so. There can be no question that if religious education is to be continued under the auspices of the church and Sunday-school, religious educators will sometime do what secular educators have done. They will create an environment of buildings, equipments, curricula and teachers that will really give children something to respond to that will call out their natural, that is to say, their best selves. Children will cease to be taken out of a life that, with all its limitations, does give them large opportunities for self-expression six days in the week, and, for a short hour or two on Sunday, be subjected to instruction that is mostly verbal and offers little chance for self-activity.

The problem of religious self-expression in children will be solved along three lines, corresponding to the three modes of such self-expression. First, greater emphasis will be placed upon the instinctive and feeling response of children. That is to say, the natural tendencies and attitudes of mind will be consulted. Expressed in still other terms, children's spontaneous interests will be regarded as indices of their needs, perverted it may be but nevertheless significant, and will be accepted as guides both in eliminating evil tendencies and in strengthening good tendencies. It will be seen that, pedagogically as well as scripturally, "Out of the heart are the issues of life", and that all attempts to crush down or root out a child's fundamental instincts and feelings must weaken the selfhood and destroy that personal initiative which is so essential to a vigorous life. It will be seen, too, that it is just as dangerous to stimulate precocious religious feelings as it is to stimulate precocity of any kind. Premature feelings mean premature decay of feelings, or perversion in directions of mental disease. Indeed, it will sometime be recognized that what is called religious feeling is really a synthesis of many feelings not ordinarily considered religious. These latter are intrinsically religious, however, and, if properly nurtured, will naturally yield their religious content to the more complex emotions of later life, enriching and ennobling them.

Again, greater emphasis will be placed in religious instruction upon self-activity in thinking. It will be seen that the power of selective thought is intrinsically more important for religion than the parrot-like repetition of words, imperfectly understood. It will be seen that to get the symbols of truth into the mind, whether they be the words of the Bible or of a creed, avails nothing

at all unless the soul reacts to them with the intelligence and interest that come from significant experience. Words are dead things unless we have that in our heads and our hearts that can vitalize them. Religious instruction that does not deal with material to which the minds of students can react intelligently, arrests the powers of thought, produces apathy of feeling, and therefore destroys both the capacity for seeking truth and the interest in it. For this reason, the selection of Biblical material that lies too much outside of children's intelligence and interest, and the dogmatic attitude that discourages free, individual thought in young people and adults, render imbecile the intellectual life of any church and condemn it to hopeless inferiority in religious standards and conduct. There is no sphere of life where abridgment of self-expression is so fatal to human growth and achievement as in the intellectual order.

Finally, greater emphasis will be laid upon motor expression in religious education. That is to say, attention will be more and more directed to the executive function of righteousness. It is all very well to feel righteously and to think righteously, but the final test of both is the deed. How to make religion motor and executive is indeed one of the greatest of problems, personally and socially. Religious educators must, and will, devise some means of helping boys and girls to work out their religious feelings and ideas. The heterogeneous manual exercises over sand-maps, the singing in choirs, the taking part in prayer-meetings will not suffice. These activities may be valuable, or next to worthless, according to the spirit and conditions under which they are performed. Motor, or executive, righteousness must come nearer to life than these activities can possibly come. It must be of a type that affects the life of the doer and that of his fellowman. It must take the form of doing deeds of virtue, honesty, kindness, patriotism and the like. A church and Sunday-school that can make their religious instruction efficient through an organized body of righteous workers, in the home, business, politics and throughout social life everywhere, will have realized this ideal. Such an outcome of education in objective results that embody the ideas and impulses imparted through instruction, is the present aim and often the accomplished fact, in many of our best public schools. There is no reason why the same should not be true of the agencies of religious education.



## **The Moral and Religious Element in Education**

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An eminent psychologist from New England, lecturing last summer at the University of Chicago, asserted that "We no longer look to education to bring the millenium. We used to imagine that if we could only provide good schools and get the boys and girls under the influence of education we should finally do away with every kind of disorder, sin, and crime. In fact, however, we have found that education has failed on this side. No matter how much we may educate the intellect, the intellect still remains the slave of the passions. Men will do, not what they know, but what they love to do. Reason appears to have been given to man chiefly to enable him to discover reasons for doing what he likes. Consequently while the training of the intellect may save us from the grosser sins and crimes, it reveals to us meaner ones."

The lecturer went on to assert that within his time no form of public iniquity had existed in eastern Massachusetts that had not at its head some graduate of Harvard University. Being himself a graduate of Harvard, he was of course at liberty to make that assertion; but probably the statement could be generalized so as to apply to any institution of learning.

Now the assertion of this eminent scholar is true only if we assume that education means the training of boys and girls in that discipline which enables people merely to know and to think. But no one would accept that as an adequate definition of the aim of education. The general demand voiced in the public press, is that the schools must train boys and girls in all the elements of good citizenship. No one would for a moment suppose that thinking and knowing are the only elements of this citizenship, for men of the keenest intellect and the widest knowledge are often found promoting schemes of dishonesty and engaged in enterprises which make directly against public and private well-being. No, when you have trained the under-



standing and have done no more, you have no guarantee whatever that you have made a good neighbor and a useful citizen. Education is well understood to mean training for social efficiency and this involves at least four elements. (1) That the individual be master of some vocation. (2) That he have an intelligent conception of human life and of his part in it. (3) That he be alert and alive intellectually and physically. (4) That he have that settled and crystallized tendency toward sound and appropriate conduct that we call "character." Unless you secure the fourth result, you have no sure guarantee of any good outcome from the rest, and this is the general judgment of all men when they are in their sane moments and are not in a controversial spirit. Everybody assents to the general proposition that the ultimate values of education are to be expressed not in terms of the intellect but of character. And that the final fruit of the educative process is intelligent and moral conduct. We seek the trained intelligence *and* the good will.

It is clear then that intelligent and moral conduct is a legitimate end, if not *the* end of education. It is just as clear that intelligent and moral conduct is not guaranteed by the discipline that trains merely to know and to think. Those who are interested in education as well as students of social welfare in general, are clear and agreed upon this point. It is now proposed to make this end more certain of attainment by Religious Education. Religious teaching is to be given a larger place in the general educational scheme and, on the other hand, the most approved educational methods are to be introduced into religious instruction and training.

It is well to be clear upon this question: Precisely what is it that we may, and what is it that we may not, expect to accomplish by means of religious education? Evidently we are not attempting in this general effort to secure that the pupil subscribe to some particular creed or join some denominational body. Important as these ends are, they are more special and narrow than those proposed by this larger educational endeavor. What then is the aim? This: To make sharp, clear, and operative, in every individual a sense of personal obligation to fellowman and to God. If this end is gained and the individual gains an intelligent conception of this two-fold obligation, and the fixed habit of vital response to it, you have a safe citizen and a sound

man. Otherwise, not. It is probably safe to say that every sort of deviation from right may be traced to a lack of this conception and feeling of obligation. Until lately we have been reluctant to talk about the religious element in education lest we should mingle conventional phrases and pious cant with our intellectual discussion. But we have at last come to see that it is utterly unscientific to talk of training for "complete living" a being who is primarily a spiritual being and at the same time to ignore his spiritual nature. We understand now that religion and morals are just as truly, and "scientifically" a part of life as are digestion and sleep, and that we can no more ignore that fact in education than we can ignore the facts of physiology and hygiene. Religion and morals form a part of education because they are a part of "life".

Now in the accomplishment of the end proposed, religious education has before it two entirely distinct, though closely related, ends to accomplish. Failure to distinguish between these two and the assumption that in gaining the first we ought to expect to gain also the second, is likely to cause, unless we are on our guard, a good deal of confusion and to involve us in the danger of partial, if not total, failure. These two ends attempted in religious education are, first, the mastery of what may be called the materials of religious knowledge, second, the setting up in the individual of right habits of feeling, thought, and conduct. Or, to put the same thing in different words, first, the securing of religious knowledge and intelligence, and second, the development of the religious spirit and character. Obviously the former can be gained without the latter, and it is in the attempt to secure the latter by means that lead to the former that a good deal of disappointment has been encountered and skepticism in respect to the effectiveness of the religious education occasioned.

Consider the first of these two immediate ends, namely, *training in the materials of religious knowledge*. In what does it consist? Chiefly in a knowledge of the names and general content of the books of the Bible with special stress upon the Ten Commandments, the Lord's Prayer, the Parables, the stories of Joseph, Moses, Joshua, Samuel, David, and Daniel, the stories of Ruth and Esther, the outline of the life of Christ, and the

travels and experience of Paul. Along with this many teachers require their pupils to learn the Apostles' Creed and certain of the forms of the Prayer Book. Training of this sort has formed a large and distinct portion of the education of children in the German schools as well as in those of other nations in Europe. Probably on this side of religious education the children of many of these countries could put American children to shame. One should not in the least discount the value of this sort of thing. It should, however, be borne in mind that it is by no means always accompanied by the development of the religious character and attitude and spirit toward life. One may know the Ten Commandments by memory and systematically break every one of them. Nevertheless it may be repeated, this training has a good deal of value and very often is closely related to the second of the aims named above. For it is clear enough that effective character must have a basis in intelligence.

The second aim to place before us distinctly in religious education is *to establish in the individual the actual disposition and power to do righteousness at all times* in the simple, first-hand relations and in all the relations of life. In terms more strictly pedagogical this means the setting up of such ideals and the establishment of such habits as will enable us to rely upon the individual for right reactions—righteous conduct.

If the movement for religious education fails here, it fails in all. And if the movement for religious education relies only upon "Bible Study", lectures, and "methods of teaching" it will obviously fail here. The intellectual apprehension of ethics and religion never by itself made a man moral or religious. Morals and religion are terms that denote primarily not an intellectual scheme or a body of knowledge that can be "taught", but a mode of life. How is an inclination to this mode of life to be fixed? Elementary psychology has the answer in what it reveals as to the law of habit. The statement of that law is familiar enough: When you have done a thing you are likely to do it again. When you have done it again, you are likely to do it yet again, and when you have done it a few times more, it will do itself without your will. This is because a thing done leaves its trace in us in a distinct tendency to

repeat it. This is undoubtedly so as a brain and nerve phenomenon, and correlatively, it is true as a psychic phenomenon. But not only is it true that a thing done leaves with us a tendency to do it again, but it is also true that we never do get a tendency to do a thing until we have done it. The moral and religious life is therefore precisely on the same plane as everything else that pertains to practice. You learn to swim by swimming, not by studying books and charts. You learn a musical instrument by actually playing it, not by studying its theory and hearing lectures upon it. You learn the ten commandments, not by committing them to memory, but by keeping them. Progress in the moral and religious life comes only by doing things in a moral and religious way—by living the moral and religious life. If then, we are to gain the real end of religious education, it must be by getting boys and girls to do righteousness. To speak pedagogically, we must preclude abnormal (immoral) reactions by setting up normal reactions. And we are to do this in the faith that a good habit is just as easy to establish as a bad habit, and that a good habit is just as hard to break as a bad habit.

Now all this carries us back to the question, "What is behind the boy's conduct?" The answer is "His ideals." These he will get partly from literature and history. Here we shall use, beside general history and literature, the stories, parables, biographies, and lyrics of the Bible. These organized and taught in the light of modern educational practice should be brought home to boys and girls in a way to delight and to form them. But most of all, we shall always have to look, as the source of the ideals of boys and girls, to the persons who teach them—parents, pastors, day school teachers, Sunday-school teachers. By far the most potent and effective means for setting up ideals are the persons with whom we associate and to whom we look up with admiration and confidence. The most effective agents in religious education are strong, sweet, wholesome, intelligent, religious men and women, who, associating with the boys and girls day by day, create for them and in them ideals that possess "motor tendency" of irresistible energy. If my boy cannot know both, I would rather he knew a true man or woman in the flesh than the ten commandments in the Book.

The creation of "ideals," the securing of the inclination and power to do righteousness, these are the ultimate end in religious education. Men and women who embody these ideals, who are habitually moved by this inclination are the indispensable agents in securing these ends. We must bear this in mind in organizing religious education. All who believe in this end may work together. It is not a question of creed or denomination. Trinitarians and Unitarians, Protestants and Roman Catholics, Gentiles and Jews, are equally concerned and must alike have at heart the end in view as a preparation for high and true citizenship. The only question that we need to ask and have answered affirmatively in regard to these creators of ideals is, whether they are fundamentally and vitally right in their attitude toward their fellow men and toward God. Children tend to worship and imitate their teachers. A teacher must actually go out of his way in order to shake the instinctive confidence which his pupils feel at first for him. If my boy knows that the teacher whom he loves and admires honors and obeys the law of God, if he believes that that teacher, irrespective of creed, believes that Jesus was right in everything that He said about life, and that He is a faultless example and an infallible teacher, and that to be pervaded by His spirit, to understand His method, to see life as He saw it, and to give ourselves to life as He gave Himself to it, is the highest privilege and the noblest duty—if my boy finds all this in the teacher whom he loves and admires, the boy will, almost inevitably, take the same attitude toward these things.

Let us give our young people the utmost familiarity with Bible story and psalm and parable and prophecy. Let them have trained intelligence in all that intelligence can apprehend of the Christian religion. And let home and day school and Sunday-school see to it that corresponding with this religious intelligence there be set up through habitual conduct such an inclination and power to do righteousness that education shall no longer be chargeable with failure to secure intelligent and moral conduct, without which there can be no good citizen of the republic of men, or of the kingdom of God.

## Family Worship

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From many directions come to our knowledge evidences of interest in the awakening of the spirit of domestic religion. Not only do pastors preach on the subject and exhort their hearers to keep alive the flame of devotion at the family altar, but serious thought is given to helps for those who feel the difficulty of giving suitable expression to the deeper thoughts of the spirit.

These difficulties are very great, as may be realized when we consider the complexity of the problem. There is, first of all, the vast distance between the state of adult consciousness and the narrow experiences and undeveloped nature of childhood; and where there are several children the different needs of age and temperament and disposition must be regarded. Yet the very purpose of family worship is to unite all the members in one community of feeling and fellowship and to strengthen in this little society the bond with the universal brotherhood of believers and with the Father of all.

In selecting or composing prayers we must consider the child itself in its own individual devotions; the prayer of a child who may, as at table, lead the thought of all; and the parents themselves when they act as head of the group and seek to voice the needs of all; and the parents when they pray alone.

Among the collections which may be mentioned now by way of illustration is that of Dr. Lyman Abbott, "For Family Worship" (Dodd, Mead and Co., 1883; 455 pages). This volume contains selections of Scriptures arranged under the heads: The Life of Moses, The Life of David, The Life of Christ, The Life of Paul, The Christian Life and Special Occasions. There are prayers for morning, evening, special occasions, short prayers and collects, thanksgiving prayers, children's evening prayers and grace before and after meals. This is a very helpful com-

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pilation made with care and available for a great variety of occasions.

There is, however, much demand for smaller and cheaper collections, with a somewhat different arrangement. Thus we have "Prayers for Parents and Children" (Young Churchman Co., Milwaukee, Wisconsin, 29 pages). There are short prayers suitable for children to offer for themselves, and there are prayers for the parents to offer when they are praying for their children. There are no Scripture selections in this little collection.

We may call attention to "Four Weeks of Family Worship", by Rev. William E. Barton, D. D. (The Puritan Press, Oak Park, Illinois, 1905, 32 pages). The program includes a verse for the day, which may be memorized; a brief Scripture lesson; a short hymn; a prayer which may be followed by the Lord's Prayer. Dr. Barton suggests that this ritual may be used by busy families who must hurry to the daily task if they will wait a few precious moments at the breakfast table and join in the beautiful service.

The choice of really devotional and suggestive passages of the Bible is not always easy to busy persons, and a hurried selection sometimes hits upon verses which are anything but edifying. To avoid the perils of such choice without thought and to direct undistracted attention instantaneously upon significant and helpful words a large number of books have been prepared. It may be worth while to give the titles here of "Daily Manna" and "Daily Light" (the latter published by Bagster and by Potts). Many persons prefer to mark their Bibles and return to their favorite verses to find them in their natural surroundings and order. Much can be said for this preference.

It is not pretended that we have here given the best list, but the books named will be useful to some persons and readers of THE JOURNAL will confer a favor on the Committee on Family Religious Education by sending to them, in care of the chairman, the names of collections which have been found adapted to the devotional needs of the home, with further criticisms and suggestions for later studies.



## **Passages from the Bible to be Memorized by Children—Suggestions and Selections**

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It is not so easy as it once was to choose from the books of the Bible passages to be memorized or to be used in any other way that isolates them from their context. The most inexperienced student is accustomed to ask in our day, "What is the meaning of the passage in its setting; does it legitimately yield a gnomic or universal meaning; does it legitimately yield even an ethical or religious meaning?" It is particularly hard, if one has a good literary and pedagogical conscience, to choose passages suited in all respects to be memorized by children. The Hebrew scriptures were produced by a peculiarly unchildlike race at a very late period in its history, and in an atmosphere peculiarly professional; the bent they display toward introspection and toward the puritan interpretation of the world is not childlike; the consciousness of sin, of personal and national unrighteousness which inspires practically all the more picturesque portions of the books is not childlike; "the winter garment of repentance" which clothes historian, poet, and prophet is not the garb of childhood. It is therefore necessary to discriminate carefully in order to find those passages whose form and content are suitable for children. In choosing for them, then, one deliberately lays aside certain critical principles that would otherwise modify his judgment of the passages. He finds it necessary to leave aside in many cases the central and significant sections of the document, and to choose minor and quite subsidiary parts. He is sure to feel in the end that he has no inevitable or organizing thread of purpose running through his collection of passages, but must content himself with giving a reason for each choice as it arises.

Modern interpretations and modern translations have altered the aspect of many passages as they were known in the childhood of the present generation. For example, a right interpretation of the twelfth chapter of Ecclesiastes, which in the King James and revised versions was "so suitable" for a child to learn, has made it quite impossible of teaching to the child, as it has shown it to be of doubtful ethical value to the adult.

As a contrasted example, see the Twenty-ninth Psalm, so formal and generalized in the accepted versions, so dramatic and vivid, so poetic and religious, so truly childlike in a real translation, such as may be found in McFadyen's "The Message of the Psalms." One such comparison should persuade us that whenever a new translation brings to the surface the passion and poetry of the original it should be substituted for those older versions which either failed to catch it at all, or which fail to appeal to the modern consciousness, or which, through long and ceremonial use, have lost their vitality.

There are several ways in which children may be impressed with the tone and spirit of the Bible books. This is sure to be the result of hearing them read aloud repeatedly, and of being trained to read them aloud themselves. Perhaps this process alone will make them sufficiently familiar with the Old Testament stories and histories, with the orations, with the prophets, with the parables and with the larger part of the visions; children have no apperception material and little need for the Letters, except the few beautiful passages of universal teaching found here and there. Such a careful and repeated reading guarantees their general impression of the Bible books. Certain passages they will study for various reasons in Sunday-school and at home; and we will find, as we have found in our own case, that most of the details and much of the phraseology will linger in their memories for a life-time. In addition to this general and incidental acquisition, many portions may be deliberately memorized so as to become permanent and available treasures in the child's mental store-house. If it is a matter of learning a daily text or of getting together sayings from different portions of the Bible according to topics, that has been abundantly well done in many collections.

It remains, however, to choose from some reasonable point of view longer passages that children may wisely be set to memorize. In selecting these longer passages, these principles were in mind: To select such passages as formed in each case a somewhat complete and unified whole—an entire lyric, a rounded paragraph from a sermon, a complete vision; to select such as are essentially childlike, that is, so simple and true that they have a universal appeal, so simple and true that they have in

them nothing to unlearn, and offer the very smallest opportunity for misunderstanding; to distinguish three stages in the period during which we are teaching young people—from infancy to seven, from eight to twelve, and from twelve on till they take these things completely into their own hands. Of course what is true of all the great and valuable things in human culture is true here: what the child learns in the first period is good for him in the second—throughout his life. And if he has not learned the Shepherd Psalm before he is seven, he should learn it before he is sixteen, or twenty-five, or forty. In this matter as in all other matters, the division between the groups of selections is purely ideal and suggestive.

To come closer to the passages themselves: There are four reasons (there may be others) for picking out from a book a passage and signalizing it by designating it for deliberate memorizing.

1. It may be especially beautiful and imaginative either in imagery or in musical expression. Such a passage is the opening of the book of Genesis—the vague yet beautiful details of the Days have that imaginative atmosphere of great yet simple poetry which we covet for the child; such a passage is each of those chosen from the Revelation.

2. It may be a peculiarly heightened expression of religious emotion, which emotion, however, a child may feel and understand. Such a deep but simple lyric is the Twenty-third Psalm, or the One-hundred-and-fourth.

3. It may be some especially dramatic or beautiful incident in the midst of a narrative, or some impassioned climax of a situation. Such a passage is the vindication of Jehovah and his prophet Elijah in the first book of Kings; such the pact of Ruth and Naomi; and such the splendid climax of Moses' oration in the thirtieth chapter of Deuteronomy.

4. It may contain valuable teaching or express universal truth, or sum up some train of thought or line of experience in wisdom. Such is the passage we call the Beatitudes; such the passage from the Corinthian letters, and many others chosen here.

Every passage included in the subjoined list displays one or more of these characteristics. There is no claim made that

these are all the passages to be chosen from all the books to be memorized, nor on the other hand, that all these should be memorized. There is no classification of them other than that of arranging them in the three groups according to the age of the child, and within each group according to their occurrence in the Bible as it is now arranged. The absence of matter from the Proverbs is explained by the fact that those which are detachable and quotable sayings are to be found in the collections referred to, and those passages which constitute complete essays are, by reason of their maturity or their worldliness, not fitted to our purposes here.

## I.

- Genesis I 1-31. The Days of Creation.
- Psalms 23. The Shepherd Psalm.
- Psalms 29. The Storm.
- Psalms 65. The Harvest.
- Psalms 95. We are the People of His Pasture.
- Matthew V 1-10. The Beatitudes.
- Mark IX 33-37. The Child in the Midst.
- Luke II. 8-16. The Shepherds of Bethlehem.
- Luke XII 6-9. The Falling Sparrow.
- Revelation III 20-21. The Knocking at the Door.
- Revelation XXII 1-5. The Crystal River.

## II.

- Job XXVIII. The Miner.
- Job XXXVIII-XLI. Of the Earth.
  - Of Light.
  - Of Snow, Rain, Hail.
  - Of the Lion, the Wild Goat, the Wild Ox.
  - Of the Ostrich, the War-horse, the Hawk, the Eagle.
  - Of the Hippopotamus.
  - Of the Crocodile.
- Psalms 1. The Righteous Man.
- Psalms 8. What is Man that Thou visitest him?
- Psalms 15. Who dwelleth in the Holy Hill?
- Psalms 19. The Heavens declare the Glory of God.
- Psalms 46. A Very Present Help.
- Psalms 91. The Secret Places of the Most High.

Psalm 92. It is a Good Thing to Give Thanks.  
 Psalm 96. A new Song to Jehovah.  
 Psalm 135. Brethren in Unity.  
 Joel II. The Day of the Lord.  
 Luke VI. 27-38. Love your Enemies.  
 Luke XII. 22-34. Consider the Lilies.  
 Luke XV. 3-32. He Eateth with Sinners—three parables.  
 Luke XXIV. 1-9. At the Tomb.  
 Romans VIII. 14-17. Sons of the Spirit.  
 I Corinthians XIII. 1-13. On Love.  
 Ephesians VI. 10-17. The Armor of God.  
 I John IV. 7-11. Love One Another.  
 Revelation IV. 1-14. The Four and Twenty Elders.  
 Revelation XXI. 1-27. A new Heaven and a new Earth.

### III.

Exodus XX. 1-17. The Commandments.  
 Deuteronomy XXX. 8-29. An Oration of Moses.  
 I Kings XVIII. 22-39. Elijah and the Prophets of Baal.  
 I Kings XIX. 9-14. The still small Voice.  
 Ruth I. 6-18. The pact of Ruth and Naomi.  
 Psalm XXVI. Personal Integrity.  
 Psalm LXII. My High Tower.  
 Psalm XCIII. Jehovah Reigneth Clothed with Majesty.  
 Psalm XCVII. The Multitude of the Isles.  
 Psalm XCIX. Let the Floods Clap Their Hands.  
 Psalm CIV. He stretcheth out the Heavens like a Tent.  
 Psalm CXXXIX. Though I take the Wings of the Morn-  
 ing.  
 Isaiah LX. The Redeemed City.  
 Isaiah LXI. The Restored Country.  
 John XIV and XV. The Leave-taking.  
 Acts XVII. The Sermon on Mars' Hill.  
 Acts XXVI. 1-23. Paul's Defense Before Agrippa.  
 Romans XII. 9-21. A few practical Injunctions.  
 I Corinthians XI. 23-26. The Communion.  
 Hebrews XI and XII 1-3. The Cloud of Witnesses.  
 James I 2-29 and II 1-26. The practical Christian.  
 I John IV. 7-21. The Idealistic Christian.

## Religious Instruction and Religiousness in Germany\*

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There is probably no country in the world in which religious instruction is so universal as in Germany; moreover the lessons in religion are marked by the same thoroughness of plan and execution that distinguish the German school in general. What are the results of this vast performance, comprising, as it does, about one-sixth of the whole curriculum in the people's schools, and one-twelfth in the higher schools? Does it produce religious men and women? We may consider the question under two interpretations of the term religious, first as denoting devotion to the visible church, and second as referring rather to an inner and spiritual condition.

First, then, *does the religious instruction produce "churchliness"?* All official and nearly all unofficial statements of the aim of the religious instruction emphasize its function with respect to the visible church; the aim set by the government regulations for the Volksschulen, in particular, names explicitly only devotion to the church and its observances, and the regulations for the higher schools put churchly-mindedness in the chief place. Moreover, the subject matter of the instruction is in the great mass conditioned by this churchly aim; the book of the church, the creed of the church, the hymns and the liturgy and the history of the church make up the whole content of the religious lessons. Does this instruction actually produce devotion to the church and its life and work? It would be hard to find any question touching the German people in general, and Prussia in particular, upon which such complete unanimity reigns; all voices agree that the tendency of the time is overwhelmingly away from the church. Nearly every writer on the religious instruction takes occasion to deplore the wide and growing estrangement of all classes from the church and its whole life.

Citation of evidence is made embarrassing by the mere

\* For a brief general account of the German Religious Instruction, see paper by the writer in the Proceedings of the R. E. A. for 1905, pp. 261-266.

mass of the material: teachers, clergymen, university professors, government officials, and all other classes of men in public life agree on this question. Not a few books have been written and widely read, whose whole theme is the remedy of this condition. A few quotations may serve to indicate the nature of the testimony: Professor Rein, the most distinguished of German professors of pedagogy, says: "The desertion of the church . . . is no isolated occurrence, but the attitude of the masses, both educated and uncultured . . . millions are no longer willing to live in the shadow of the church, but in large part are filled with hate and enmity against it." Doerpfeld, as early as 1870, wrote: "The educated classes are . . . turning their backs on the church; and in the last decades the lower classes begin to follow their example in throngs." Baumgarten writes: "Trust to no pleasant illusions. We must reckon with the antipathy of the great majority of the working classes against everything that has to do with the church."

It will naturally be urged at this point that the desertion of the church is by no means confined to Germany, but is common to all civilized lands. Be it so; it is still true that the religious instruction has not availed to prevent the estrangement; it has not been able to provide any positive counteraction to the trend of the age. It can not be denied that the church has suffered at least as much in Germany as in other cultured lands, and, if we may credit the testimony of the Germans, even more.

We must conclude, then, that the religious instruction has not accomplished the results planned for it with respect to the church; it has not produced churchliness.

Indifference or even hostility to the visible church by no means in itself proves lack of true religion in the heart; so that we may still ask *whether the religious instruction does not perhaps develop inward religion*, though it does not stimulate the churchly sense. It will be plain at the outset that this is a far more elusive and difficult question than the previous one; that dealt avowedly with the outward and visible, while this assumes to probe into the unseen region of thought and feeling. We cannot hope for any such clear and decided answer to our present question, but must be content with such a degree of probability as we can reach.



The first consideration which naturally suggests itself is the mere antecedent improbability that a discipline so strongly aimed at producing external piety and devotion to the church, and failing conspicuously in that aim, should succeed in a task at once more difficult and less directly aimed at. An examination of the actual content of the religious instruction shows that the ecclesiastical idea dominates the whole instruction; the subject matter is made up of the traditional literature of the church; and the very method of the lessons is marked by formality and externalism; it would be strange indeed if such teaching should bear fruit in inward piety, while it is barren of the outer results for which it is calculated. But this is mere probability and we must seek for facts.

First, what is the verdict of the men whose position and work make them competent to judge? In this we find hardly less unanimity than on the earlier question; in most cases the same writers who deny the churchly influence of the religious instruction also deny its effect upon real religiousness. Irreligion is as common a word of complaint as desertion of church. Lietz speaks of "the present religious and moral indifference or even hostility toward everything relating to God or Jesus." Diesterweg, quoted approvingly by Reukauf, accuses the religious instruction of being responsible for the present "comfortless" religious situation. Dr. Friedrich Kirschner, a teacher of forty years' experience, declares that inward religion and its manifestation in the family life are rapidly vanishing. "Just as in many ranks of society it is not good form to mention religious matters in any way, so in the majority of families one never hears a word from the Bible, a prayer, or a hymn. To most people Christianity, creed, indeed religion itself, are antiquated ideas." Pastor Luther of Charlottenburg, speaks of "the irreligious state of the rising generation, which is partly due to faults in the religious instruction." An interesting expression is that of H. Keferstein: "A far-reaching verbal knowledge, and an infinite poverty of religious spirit and feeling."

It is important to note that these men do not merely declare that the religious spirit is diminishing, but accuse the instruction in religion of responsibility therefor. We may cite two of the most eminent and active men concerned: Rein says, "The re-

ligious instruction has worked into the hands of the downfall of religion, both in the higher schools and in the Volksschulen." Thraendorf writes: "It is in general the most gifted pupils who leave school with their sympathies completely deadened for everything which reminds them of the religious teaching in the school." There is an oft-quoted epigram, coined, I think, by the theologian Rothe, "There must be much religion in the hearts of the German people, inasmuch as the religious instruction has not yet succeeded in rooting it all out." A writer in the "Christliche Welt" speaks as follows: "Our religious instruction is actually a source of danger to religion. It produces the most startling indifference toward everything religious, and repels the pupils in both higher and lower schools."

It is manifest that we cannot in this place undertake any extensive analysis of the actual state of religion in Germany; and even if that state could be determined and formulated, the question would still remain how far it was due to the influence of the religious instruction in the schools, and how far to the many other co-operating causes. We wish, however, to mention here two facts which seem to indicate a low state of religion in Germany, and moreover, in the very respect in which the religious instruction might be expected to stimulate it, that is, actual interest in religious questions and spiritual life and observances.

First, what is called in England *dissent*, and in America denominationalism, is practically absent in Germany. It is well known that the number of protestants in Germany who do not "belong" to the state church is infinitesimally small. That this is not due to warm devotion to the state church is evident from what has already been adduced; is it then due to the lack of any such interest and independent thinking on religious questions as that which has produced dissent and denominations so abundantly in the two other great protestant nations? The other face of the same fact is the absolute formality and emptiness of the church relation maintained by the great majority of members; practically every inhabitant who is not professedly Catholic or Jew "belongs" to the established church; that is, has been baptized and confirmed. And the great majority have no other connection with the church except these rites, with the addition of marriage, the baptism and confirmation of their chil-

dren, and funerals. Even the Social Democrats, though so largely atheistical, with rare exceptions have their children baptized and confirmed.

With reference to the question of religiousness, and particularly the religiousness of the common people who have had their education in the Volksschulen, the existence of the Social-Democracy is most significant. The Social-Democrats form the strongest single party in actual numbers; in 1893 they cast more votes even than the Centrum. There can be no doubt that the movement is, as such, hostile to the church and largely atheistic. The fact that the party has in recent years omitted atheism from its platform does not invalidate our argument. One writer, a pastor in the evangelical church, who is far from sympathetic with many of the social ideas of the party, sums up their principles as *republicanism, communism, atheism*. The utterances of their leaders abound in expressions of hostility and contempt for church and religion. Oldenburg says: "With the anti-religious instincts of the mass (of the Social-Democrats) harmonize the opinions of the leaders; they are as good as all atheists."

Statements of this sort might be multiplied almost without limit; of course they do not provide absolute proof, but the very nature of the question forbids us to expect demonstration. We are not justified, without further proof, in assuming that religious conditions are worse in Germany than elsewhere; it does seem clear however that the religious instruction has *not* attained its aim in producing inner religion.

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## Religious Education Work in the Young Men's Christian Associations During 1905\*

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In attempting to estimate the quantity and quality of the religious educational work done by the Young Men's Christian Association during the past year, one needs first of all to have a clear conception of what is meant by "religious education" as distinguished from any other kind of religious work.

Negatively, we may say it is not a substitute for the Christian religion; it is not a new gospel; its aims are no different than those of the religious work which the Christian church has always known, namely, to bring men into consciously right relations with God. The material which it uses is not necessarily different. Its distinguishing characteristics are rather to be found in its point of view and its method.

Any work which proceeds from such a view-point will respect the individuality of each man to its fullest degree and seek to adjust itself to his real needs and conditions. This involves a scientific study of man's nature and environment.

In order to ascertain how far the view-point and methods of the religious work of the Young Men's Christian Association are measuring up to this standard, a study was made, based upon reports from representative Associations throughout the country and from Secretaries of the International Committee, as to the new features of work undertaken during the past year, the features which show the best development, and those which were least satisfactory. This study shows that there has been a marked change in the method of conducting the standard lines of religious activity which have always made up the larger part of the religious work of the Association, namely, the evangelistic meeting and Bible study. It also shows that there has been considerable progress in the development of personal individual work and the adoption of new features such as normal training

\* The original study upon which this article is based was presented at the meeting of the Department of Christian Associations during the Y. M. C. A. Convention at Indianapolis, Ind., June 3, 1906. This study will be found published in full in the July number of the Official Bulletin of the Young Men's Christian Association of Chicago.

classes, practical talks and discussion, social service as a distinctive phase of religious work, and work for boys. It may serve more clearly to bring out the religious educational value of these activities if we consider some of them in detail.

### I. EXTENSION WORK.

One of the most prominent features of the year's work in almost all lines is the spirit of extension which characterizes it. And this is certainly in keeping with the education ideal as defined above. It means a careful study of the conditions under which men live and act, with adjustment to these conditions. If men do not come to the formal religious meetings in the building the meeting is taken to them and adapted to the circumstances. If men are to be found naturally grouped in a certain place at a certain time and are willing to engage in Bible study there, the Association seems increasingly willing to accommodate itself to them. Much more than this, the extension method of work often means carrying the religious message and atmosphere into the places where men live and work and where their lives are being moulded. For this reason the meeting in the home, or the shop, is often better than one in the building, even though it were possible to get as many men to attend there.

This is the largest educational value of the extension method. Recognizing that man's greatest task is to grow a character and that into this process the element of time and the conditions of social environment must enter, the extension idea brings the religious influence into that social environment and makes it a part of the atmosphere of the man's life.

### 2. THE EVANGELISTIC MEETING.

The report on this activity shows a marked change in the type of meeting as well as the place where it is conducted. The Association seems to be having the same experience the church has had, finding that the unconverted men do not come in any very large numbers to the religious meetings at the building. The increase and the successes have been mostly with those outside, in church or shops. The meetings are becoming less formal and enlist more and more the co-operation of the men attending them. There is a disposition to make them take the form of practical talks and discussions, or to quote Dr. Doggett's words:

"Men's meetings seem to show a healthy variation and increase; there is less uniformity and imitation and more initiative."

There is certainly also an indication of more study of the religious nature of man, the nature of that process by which he may come to be a Christian. The splendid work which has been done by students of the psychology of religion has not been without its results. There is more evidence of a disposition to recognize and respect the individuality of man, his right to certain opinions and even doubts, more feeling of responsibility for meeting and satisfactorily clearing up these doubts. The fact that where the evangelistic meeting has been successful, its success is so often attributed to tactful personal work is an indication of this same thing, although it must be admitted that the real value of the personal work is not always fully understood.

### 3. BIBLE STUDY.

This is perhaps the activity in which it is the easiest to recognize educational values. The fact of a class and something that is called study usually means that something educational is going on, or at least being attempted. It is certainly significant to note the increasing emphasis upon this form of work both at the building and outside; even more significant, perhaps, that it should be on the increase in some of the very places where older types of work are waning. This tendency is certainly educational. Bible study involves a larger recognition of the individuality of the man to be worked for. If it be real Bible study it must involve his co-operation. The teacher must adapt his method to the needs of the student if he is to have any success. And in the methods of Bible study which are now coming to prevail in the Association there is evidence of increased educational activity. The assured results of reverent modern biblical scholarship are being increasingly accepted. The attitude of distrust toward the scholar and his method is giving place to that of wise acceptance and use. The young men in the Association are being introduced to the methods of inductive study, and the increasing freedom from the bondage to preconceived notions is distinctly encouraging.

### 4. PRACTICAL TALKS AND DISCUSSIONS.

This form of religious work is being increasingly used in

the Association as a modification of the evangelistic meeting or Bible-study. It is finding exceptional favor in the shop meetings and the classes for working men and boys. It enlists the interest and activity of each individual. It stimulates thought and secures intelligent judgment. It provides for the largest possible amount of self-activity on the part of each one participating and marks a distinct advance toward religious educational methods of work.

#### 5. NORMAL TRAINING.

The development of Bible-study and the efforts to secure real educational work through this agency make the training of competent teachers almost an inevitable consequence, and yet it has been only within recent years that the Association has attempted very much in this line. The application of scientific methods of study to the whole problem of evangelistic work and the attempt to base the religious appeal upon a thorough knowledge of the religious nature of man as influenced by his social environment and economic conditions has also strengthened the feeling of need for a careful and thorough training of leaders in all lines of religious work. This has shown itself in the expansion and enrichment of courses in the training schools of the Association as well as in the establishment of normal classes for volunteer workers in the leading Associations.

#### 6. PERSONAL WORK AND SOCIAL SERVICE.

I have chosen to group these two together here and would like to combine them under a single, more comprehensive term: Personal Service; for both are forms of the same principle, one applied to the work for individuals, the other to work for groups and communities. Both should go hand in hand.

There are indications that both are finding larger recognition in the Association's religious work, though neither has as yet come to its own.

Personal work has found marked development in many of the Associations reporting. Social service is a new feature. Personal work is said by many to be the secret of the success of their meetings. The educational value of this fact has already been noted. There is, however, as yet very little indication of a large conception of the religious-educational value of personal service for those who are exercised thereby.



It seems to have been adopted and pushed as another means by which the Christian man might reach other men, but we find comparatively little recognition of it as an evangelistic agency for those enlisted in it. And yet here, if we mistake not, is a most valuable form of religious-educational work. In other branches of educational work we are coming to put practice before theory, not only in importance, but in time. The idea of formal study from books first, then experimentation and use, is giving place to the reverse order. Our children learn by doing in more and more branches of study. The order of life is preferred to that of logic. But in our religious work we have been slow to learn this lesson. In our haste to secure what we call "results" we have overlooked one of the best and surest though slower means of getting the best results. The emphasis has been too much upon creed rather than character. A creed may be accepted in a moment; it takes years to grow a character to correspond. Moreover the character may be forming before the creed is formulated and sometimes this is the only way.

Many a man may be enlisted in some form of social service who cannot at the time be persuaded to attend the religious meeting or Bible class. But this man may be led through the performance of Christlike deeds for his fellow men to recognize and formally accept the principle that underlies such service, and to see in Christian living the full fruition of his own endeavor. This demands fuller recognition than it has yet found.

## 7. BOYS' WORK.

The Young Men's Christian Association had its inception as an evangelistic movement for men. It is beginning to realize that the religious problem of the man can be satisfactorily solved only as a beginning is made with the boy. Many Associations, like many churches, have been slow to recognize this fact and yet the tendencies which are evident today are hopeful in the extreme and denote an encouraging sense of the value of everyday practical activities for the development of character. This seems to be finding a clearer recognition in the work for boys than it has in social service. Indeed this is almost a necessity. The boy does not take kindly to the theory of religion apart from its practice and there is more hope in the process of leading him

to do all things religiously than to do certain supposedly religious things.

My impression is that our best associations are emphasizing these two things: first, the group Bible classes, and second, the teaching of religious principles on the gymnasium floor, in the locker room and elsewhere about the building, by showing what should be expected of a Christian boy in connection with the control of his temper, playing fair, practising unselfishness, etc.

The most unprofitable type of religious work as far as I am able to observe, is found in the new places where the idea has seemed to be to divorce the religious from the secular and, instead of doing everything religiously, certain set, supposedly religious things are done. The result is a religiosity which permits, or perhaps encourages boys to think more of the theological and theoretical end of salvation, than of its practical working out in the everyday activities of the department. We are getting away from this kind of thing as rapidly as possible, but there are still some places where boys can recite Scripture with the same cheerful ease with which they "swipe sneakers", "hog the games" and shirk responsibility.

There is probably no greater task or opportunity before the Young Men's Christian Association than to satisfactorily solve the problem of this work for boys. To make the religious spirit a genuine part of his everyday life, to train him not for, but *in* religious living; and to co-operate with the home and the church in the doing of it; to do this in the right way will be to render a service to the church of the future than which there can be no greater. This much is certain; if we are to talk at all of religious education, if we believe that character is a growth, we must recognize that the years of plasticity are the years of opportunity.

The Young Men's Christian Association will never fulfill its duty to the man until it resolutely and thoroughly attacks the problem of the boy.

#### 8. GENERAL SPIRIT OF INDUCTIVE STUDY OF PROBLEMS.

One general impression is made by the reports and letters received and from Association literature and the papers and discussions at the recent conference at Indianapolis, which is

perhaps the most hopeful sign from the standpoint of religious education. This is the new spirit with which the problems of Association work are being approached. There is abundant evidence of a willingness to study these problems inductively, to view actual facts and conditions fairly and fearlessly and to base policies and methods upon the results of the investigation.

There is a growing spirit of freedom from tradition, of willingness to set aside even methods that have been successful so soon as it is fairly shown that their usefulness is past, and to replace them with something better. This spirit is evident and it is the true spirit of education leading out from the present to better things.

This spirit cannot but produce results in time. One thing that perhaps hinders our progress as much as anything else is in the unwillingness to begin with small things and trust to the future for fruition. It was a remark, profoundly true of any movement where character or personality is involved, that President Harper made at the first convention of the Religious Education Association, "If this work could be done in a year it would not be worth doing." It seems to be a law of such work that it is more lasting and fruitful when it is raised from the seed. We too often adjudge an activity a failure from the statistical rather than the prophetic viewpoint. Let us not despise the day of small things.

It is exceedingly encouraging to note that the motives and methods of religious education are becoming better understood. It is easy to confuse the form of any work with its content. We become accustomed to certain methods and regard any change in these as an abandonment of fundamental principles. So it has been with many Christian workers with reference to the methods of religious education. But we are coming to a better appreciation of them. We see that the educational view-point means not less evangelism but more, and of greater variety and better applied; not less reverent Bible study, but more, and by a method even more conducive to the establishment of a strong, reasonable faith and the development of truly spiritual life. Above all it means more emphasis upon a Christlike character which shall constitute a living witness to the validity of one's creed.

## **The Departments**

### **SUNDAY-SCHOOLS.**

T. Richard Street, Ph.D., Professor in Syracuse University, Syracuse, New York, has been elected Executive Secretary of the Department of Sunday-schools. In co-operation with the President of that Department, Dr. George B. Stewart, President of Auburn Theological Seminary, this will mean new activity here.

### **THE HOME.**

No department or activity in religious education touches or interests more people than that of the home. From the time of the organization of this department the interest has been steadily maintained and people everywhere have commended the work undertaken. The executive officers of this department had a meeting recently at which they outlined their plans for immediate work. Mention has already been made of some of these plans and THE JOURNAL will publish from time to time, such results as may be reached in the course of the investigations now under way.

Special attention is called to the articles on pages 95 and 97, as indications of the investigatory work being undertaken by the officers of this department.

### **YOUNG PEOPLE'S SOCIETIES.**

The Board has elected the Rev. M. S. Littlefield, pastor of the First Union Presbyterian Church, New York, as Executive Secretary of the Department of Young People's Societies.

At the Indiana C. E. Convention, held at Anderson, Ind., June 26-28, one session was devoted to "Religious Education" and particularly to the work of the R. E. A., as presented by Mr. Cope.

### **CHURCHES AND PASTORS.**

The Department of Churches and Pastors has been actively engaged for some time past in preparing the contribution it will make to the Convention at Rochester next February. Subjects for investigation and topics for addresses have been assigned. One of the most interesting matters now under investigation is that of the extent of educational work, in addition to

the conventional Sunday-school work now being done by pastors and churches. This will be presented with a bibliography.

Other important subjects are receiving attention under the direction of Rev. Lemuel Call Barnes, D. D., Worcester, Mass., President of the Department, and Rev. R. W. McLaughlin, D.D., of Grand Rapids, Executive Secretary.

#### THE PRESS.

Mr. William T. Ellis, religious editor of the Philadelphia Press, and Executive Secretary of the Department of The Press, is now in Europe, where he will spend nine months in the study of religious conditions.

#### RELIGIOUS ART.

The next issue of THE JOURNAL will contain another contribution from the Department of Religious Art and Music, an article by Professor Farnsworth, on "The Sunday-school Hymn Tune." Persons interested in the work of this department will find a large collection of reproductions of the religious subjects of great artists, some especially fine carbons of The Last Supper and The Vision of St. Helena, and also a section of the library devoted to Hymns and Hymn Books in the Permanent Exhibit at the office of the Association, Room 909.

#### LIBRARIES.

Miss Mary E. Ahern, editor of "Public Libraries," has been elected Executive Secretary of the Department of Libraries. Her office address is at 156 Wabash Avenue, Chicago.

#### SUMMER ASSEMBLIES.

There is scarcely an important summer assembly in the country at which there is not at least one session devoted to the consideration of religious education. In the greater number of instances this is being done by representatives of the Association. In some places several sessions are given up to the problems and plans of this work. At Chautauqua the Association is represented, also, by a booth with its literature.

## CHRISTIAN ASSOCIATIONS.

In connection with the International Conference of Employed Officers of the Young Men's Christian Association, held at Indianapolis, a meeting of the Department of Christian Associations was held on June 4th. It took the form of a breakfast conference gathering in the Claypool Hotel, and about eighty persons, almost exclusively secretaries and paid officers of the Young Men's Christian Association were present. The following program was presented, followed by general discussion as to the work which this department may undertake: Review of the progress of religious education in Christian Associations during the past year, Herbert W. Gates, Secretary, Central Department, The Young Men's Christian Association, of Chicago. What service can the Religious Education Association render to the Young Men's Christian Association, Walter M. Wood, Manager of Institutional Work, The Young Men's Christian Association, Chicago. Organized Work for Religious Education, Henry F. Cope, Secretary, The Religious Education Association. What Service Can the Young Men's Christian Associations render to the Religious Education Association? L. L. Doggett, President, The International Training School, Springfield, Mass.

Officers were elected, President Doggett being chosen for Chairman, and Mr. Henry E. Rosevear, Louisville, for Recording Secretary. The Executive Board of the Association later elected Mr. W. K. Cooper, of Springfield, Mass., as Executive Secretary.

The Executive Committee, consisting, in addition to the officers, of Mr. Edwin F. See, Mr. Wm. J. Parker, Mr. Walter M. Wood and Mr. G. W. Mehaffey, of Boston, is preparing plans for the definite activities of this Department.

## **Rochester, 1907**

A meeting was recently held in Rochester, New York, at which an invitation, formally signed by representatives of many denominations and educational institutions, was extended to the Religious Education Association, to hold its next great convention in that city. This invitation has been accepted by the Executive Board of the Association and the convention will be held in Rochester, New York, in the week beginning February 3, 1907.

Without doubt this will be the most important and valuable convention yet held by the Association. Interest, attendance, the worth of papers and discussions and the net value of the whole gathering have been cumulative at Chicago, Philadelphia and then at Boston. Definite announcements as to program will be made at an early date.

## **Associational Activities**

A midsummer review of the work accomplished by the Executive Office of the Religious Education Association was presented to the Executive Board at its recent meeting, held June 25. Mr. Loring Wilbur Messer, reporting for the Business Committee, showed that the indebtedness reported at Cleveland had been just about cut in two. All the other committees reported showing definite things accomplished. Amongst many other things the general report of the Secretary mentioned the following: Furnishing of the new offices at 909, 153 La Salle St.; extension of the "Exhibit"; the publication of *THE JOURNAL*; the maintenance of the membership; the increase in number of sustaining members; the cancellation of the current indebtedness, the debts at Donnelly Bros., and the open account at the University of Chicago Press, and the reduction of the indebtedness at the Commercial National Bank; the activities of the following Departments: Universities and Colleges; Churches and Pastors; Sunday-schools; Teacher Training; Christian Associations; The Home; The Press; Summer Assemblies; Religious Art; the holding of five special conferences, giving ten special addresses, and covering sixty-nine Assemblies and other gatherings by addresses and literature; the organization of a state Association in Iowa; the adoption of Volume III in the Congregational Licentiate Preacher's Course of Study for Illinois.



## Guilds

Very encouraging tidings are coming in as to the organization of local guilds in many centers..

Whenever there are several persons interested in the improvement of religious and moral education, there is no more helpful thing they can do than to get together and form a local guild of the Religious Education Association. This gives them the marked moral impetus of the sense of unity with a great organization; it gives them the aid of all its strong thinkers and workers in their researches, discussions and endeavors. The many clubs, circles and societies which are seeking to realize the ideals of the Religious Education Association find it greatly to their advantage to come into organic touch with the Association by becoming local guilds.

The organization of a local Guild has been effected at Meriden, Connecticut, with the following officers:

President—Rev. R. A. Ashworth.

Vice-President—Mr. W. P. Kelly.

Secretary-Treasurer—Rev. J. H. Grant.

The first public meeting took place on May 14th when Prof. Charles F. Kent spoke on "Development of our System of Religious Education."

The Hyde Park (Chicago) Guild recently held its annual dinner and outlined its work for the coming winter. In addition to conducting the teacher-training classes, the work in which it so successfully maintained or co-operated with nine classes last season, it will offer a course of lectures on "The Messianic Hope in the New Testament," to be given by Shailer Mathews, D. D., Junior Dean in the Divinity School of the University of Chicago. This guild has decided, as one of the special departmental features of its activities, to work under the Home Department in an investigation of the significance, to religious education, of the first three years of child-life. The group working in this will be under the direction of Professor Charles R. Henderson, D.D. In addition to this work investigation will also be carried on in some very practical subject such as, for instance, the Sunday-school curricula of the field of the Guild.

## Conferences

Conferences on religious education have been held at a number of points recently. Mr. L. Wilbur Messer attended one at Hartford, Conn., held in connection with the R. E. A. local guild. A very interesting study of religious conditions in Hartford, particularly with reference to enrollment in the Sunday-schools, was there presented. At Iowa City, Iowa, the interest centered about the problems of local inter-denominational Bible-study and teacher-training. A dinner and conference was held in the early evening, and later a general public meeting. Mr. Cope attended this conference and also others at Grinnell, Des Moines, Iowa; Naperville, Plano, Ill.; Winona Lake, Indianapolis, Ind.; Lake George, New York, and Saugatuck, Michigan.

Besides these conferences, the principles of religious education have been presented at about fifty summer assemblies and conventions by leading thinkers and speakers, members of the R. E. A. At about forty other conventions and assemblies, literature on the subject has been distributed.

A plan was adopted at the recent meeting of the Executive Board to hold a series of strong conferences in the leading cities in different parts of the country. These conferences would have some of the characteristics of conventions, lasting one or two days and taking up the wide and general problem of religious education, the special work of Departments and the problems peculiar to the local need of each place.

A Conference on Religious Education in the Congested Districts was held at Saugatuck, Mich., July 22-24, under the auspices of the R. E. A. in co-operation with The Forward Movement. Dr. Frank Gunsaulus spoke on "The Problem in the City" and also gave an evening lecture on "Religious Art." Rev. Geo. W. Gray, D.D., Secretary of The Forward Movement, opened the conference proper with a statement of the general problem. Other addresses by leading workers in the congested districts, dealt with their need of religious education and how to meet it; and the Secretary of the Association spoke on its service for religious education.

## In the British Public Schools

In Great Britain "Continuation Evening Classes" are conducted in the public elementary schools under the auspices of The Recreation Evening Schools Association. The purpose is to supplement the inadequate work of the day schools by general ethical and physical training. England is undergoing an awakening to the fundamental importance of education in religion and morals. A circular memorial has been prepared which is signed by many bishops, peers of the realm, educators and other leaders, calling attention to the need of "effective moral training, based upon Christian principles." This memorial is addressed to the local educational authority in each community.

It sets forth the necessity for moral training, based on Christian principles, with the further necessity that this shall be supported by the spirit and example of the teacher. Conferences looking to the securing of co-operation and efficiency in this work are recommended, and the following practical suggestions are offered:

1. The reading books should be of a kind which hold up high ideals of conduct; they should contain stories of heroism, self-denial and integrity, and thus give the teacher the opportunity of teaching the value of character.

2. Songs which stir the noblest emotions should be encouraged; songs tend to form the character of the young.

3. Pictures which illustrate heroic deeds might be placed on the walls.

4. Scholars should have their attention drawn to the laws of health and Christian conduct, from which the evils of intemperance and gambling and other vices which degrade national character could be pointed out.

5. Teachers could, by superintending games in the playground, promote manliness of character, self-control, and a love of fair play.

6. The formation of an Old Scholars' Association cultivates loyalty to the school, and a wholesome *esprit de corps*.

Professor Arthur Fairbanks having resigned from the State University of Iowa to go to the University of Michigan, the Rev. F. W. Hodgdon, of Des Moines, has been elected director for Iowa.

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The Rev. William Fraser McDowell, D.D., Bishop of the Methodist Episcopal Church, has been elected a member of the Executive Board of the Religious Education Association.

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It would be a splendid thing if all the students in the Universities and Colleges could be made acquainted with the modern movement for religious and moral education, that they might appreciate its significance and understand its principles. Plans are in preparation to bring this to pass by securing the presentation of this theme before these students by leading men and by arranging for special student conferences.

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A compilation of passages suitable for reading in the public schools has been made under the direction of a committee representative of every phase of religious faith, and published under the title, "Readings from the Bible Selected for Schools." There are no suggestions of dogmas but a rich array of high moral and religious truth and passages of devotion and aspiration. The work is very highly commended by many who are greatly interested in the question of moral education in elementary schools. It may be obtained from the Woman's Educational Union of Chicago at 30 cents postpaid.

The Young People's Missionary Movement has published a suggestive and helpful pamphlet on "The Sunday School and Missions". It deals not only with giving to missions as a means by which the child may express his religious life, but also with the possibilities of teaching the fascinating story of modern missions in the Sunday School. Mr. Ralph E. Diffendorfer, one of the secretaries of the movement, is conducting an investigation by means of questionnaire as to the place of instruction in missions in the Sunday-school. Some of the results have been promised for RELIGIOUS EDUCATION.

